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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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“This prayerful life of righteous living, specified by our Saviour, brings satisfying knowledge which hearts can feel and souls can know, but rarely can explain.”—RICHARD R. LYMAN.

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THE MESSAGE OF THE PIONEERS

ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF THE TWELVE

(ADDRESS delivered on July 24th, 1932, before a joint meeting of the Berlin and Spandau branches in the assembly room of the Ost branch, Berlin, Germany.)

It is always a delight for me to meet the German saints and to feel the fine spirit that prevails here this evening among this large gathering. I feel very much at home here, for my wife and I spent our first married years in Germany; our first child was born here, and it was in this country that I received much of my education. I value very highly my degree from Goettingen University; and I have much respect for the German people.

I am delighted also to meet with the good missionary Elders, who sit back of us; and with Brother and Sister Budge, who have left a comfortable home to come here in love for the Gospel of Jesus Christ and in love for the German people. You are blessed in having them here.

We have assembled to-night to speak about the Gospel which we all love so much. There are many thoughts in my mind, but only one theme, for to-day is the 24th of July. Eighty-five years ago the “Mormon” pioneers entered the Great Salt Lake Valley, the so-called Great American Desert, which they conquered, and made into a great and prosperous commonwealth. The fame of that achievement has spread over the world. To-day we celebrate, and should celebrate, this great achievement.

The greatest pioneer day in the Church of Jesus Christ of Latter-day Saints was not, however, the 24th July, 1847, but the 6th April, 1830. Latter-day Saints are always pioneers. If the Lord will guide me, and you will give me your faith, I should like to speak

to you about pioneers, and the labours and glory of pioneers, and the joy of being pioneers.

The Latter-day Saints, eighty-five years ago, entered, as I have said, the Great American Desert. (Do not misunderstand me, if I draw my theme from America; it is not because I think this is an American Church. This is just as much a German Church as an American Church. In the providences of God the Church was founded in America, but it is for all the world. It is universal.) On that great day, when the pioneers, led by God, entered the Salt Lake Valley, the country which they entered was called a great desert, one that could not be conquered by man. Similarly, when Joseph Smith, under the guidance of God, organized a Church in 1830, it seemed that his task was impossible. The Salt Lake Valley has been conquered; two-fifths of the United States have learned the lesson of the "Mormon" pioneers, and hundreds of cities are built upon the desert. Likewise, since the days of Joseph Smith, every false doctrine upon the face of the earth has been shaken to its foundations. No Church to-day teaches what it taught in 1830. Every Church has been affected and improved by the Gospel of Jesus Christ restored through Joseph Smith, the Prophet.

How were the "Mormon" pioneers able to conquer the Great American Desert; and the desert of error? The principles used by the pioneers are as living to-day as they were in 1847 or in 1830.

FAITH AS A PIONEER PRINCIPLE

First of all, the "Mormon" pioneers had faith. Do the Latter-day Saints of Berlin really understand what faith means? The world said that Western America was a desert, that it could never be brought into human use; but Brigham Young received a revelation from God, and when he reached the Valley he said, "This is the place where we are to build a great city." The pioneers had faith; they trusted the Lord and believed in Him. Their faith was in their hearts; not merely upon their tongues. Thousands of men have faith upon their tongues, but few have faith in their hearts. Many say, "Lord, Lord," especially in days of trouble and anxiety; but few say "Lord, Lord, thy will be done though it takes all that I possess." The "Mormon" pioneers left comfortable homes in the city of Nauvoo. They travelled across the great wastes of Western America, and found themselves in the Great American Desert. Nothing but faith could have sustained them on that journey and in that forbidding place.

Now, my question this evening with respect to the saints of Berlin is simply this: Does the same faith prevail here? We live also in a desert, one of unbelief and difficult economic conditions. While it is not the same kind of a desert that we had in Western America, it is truly a desert. Shall we conquer this desert and

find happiness in Germany? I stood before one of the advertising pillars yesterday and read nothing but unrest and misunderstanding. A week from to-day a great election is to be held which means a great deal to this country. I know little about the politics of Germany, but I know that Germany, which is now in a desert of unrest, can win peace and happiness and prosperity only by building on the principle of faith—faith in God and faith in His word; faith that He loves mankind and still leads humanity; faith in the hearts of men. Let faith roll off the tongues and lodge in the hearts of men and peace will come to earth.

NEED OF COURAGE

The pioneers had more than faith. Faith can move mountains only when coupled with something else. The pioneers of that fateful day, eighty-five years ago to-day, had courage. Do you know what that word means? The real meaning of it? Courage! No man is courageous unless he has power over himself. That is the first evidence of courage. To say to oneself, "This I must do, and that I must not do, because God so wills it. I must give of myself because the Lord has so commanded." That is courage! The kind of courage the "Mormon" pioneers had. They gave their homes, their reputations, and the comforts of life for the Gospel. They laid their loved ones into untimely graves. They did all with faith and courage in their hearts. They dared to do. That is the lesson we need to learn to-day. Do we German pioneers, Latter-day Saints, who stand before one of the greatest days in Germany, do we dare to obey the commandments of God?

God requires of us that we shall love our fellowmen. Do we dare to do it? If so, we are pioneers before God, and somehow the desert of our lives will blossom into gardens. God demands of us that we keep our bodies in good condition. Do we dare to obey the Word of Wisdom? Are we courageous or are we cowardly? The answer will determine whether we shall be pioneers before God. It is a matter of faith and courage. God requests one-tenth of all that we earn. It is difficult for most of us to give of our material goods. Yet the courageous man can keep all of these commandments. The Lord requires that we should meet together frequently in meetings like this. Do we attend our meetings? The Lord declares that the Church provides a perfect organization. In each branch there is a president, usually with counsellors. In every organization there is a presidency; then there are class teachers, branch teachers, Relief Society teachers. We have all manner of officers in the Church of Christ. As my wife has said: This is the Church of the people. Nearly all the men hold the Priesthood, and the sisters are all helpers in the Priesthood. Do we respect the organizations of the Church and those who fill these positions? That sometimes requires courage.

Unless a man has courage to obey the law of God, he is not a good Latter-day Saint, a true pioneer. The band of people who entered the Salt Lake Valley eighty-five years ago to-day were as poor as could be, but they were the richest people upon the face of the earth, for they had faith in God, and they had the courage to obey God's commandments; therefore, nothing could stop them from succeeding, not merely in Gospel doctrine but in all material things. The earth shall belong at the last day to those who have faith and the courage to obey.

At one time I had a visit from a learned American professor. Together we called at an old folks' meeting. There the professor asked an old pioneer, "How much money did you bring with you when you came into the valley?" He answered, "None. I had a pair of trousers, a poor shirt, and just one suspender to hold up the trousers, and I had no shoes." The learned professor then said, "Why, you are now a well-to-do man; you must have had more than that." "No," he said, "I had nothing more, but I went to the Priesthood and said, 'What shall I do?' They said, 'Go into Cache Valley, and take up a certain amount of land, and help to dig a canal for the water to come through.'" And, he added: "I borrowed a shovel with which to dig the canal." The learned professor shook his head—he could not understand it, and then went home and wrote a book in which he took the "Mormons" as one of his themes. That old man had courage coupled with faith. Faith and courage are unconquerable. The devil stands aside for men who have faith and courage. He has no power over them. If poor, such men will become rich. If hungry, they will be fed. Are they tired? They shall be rested. Are they of low degree? They shall be made high. That is the result of the combination of faith and courage, and that is the lesson that we have received from the people of eighty-five years ago, to-day.

PIONEERS BRING TRUTH AND LIGHT

What did the pioneers do, these people who entered the Salt Lake Valley eighty-five years ago? First of all a pioneer brings new light or truth into the world. When the pioneers entered the Great Salt Lake Valley all the world said: "It is a desert!" The pioneers answered: "It is not true, it is fertile." They brought new truth into the world. That is always a test of the pioneer. Martin Luther was a pioneer. He brought new light into the world. Joseph Smith was a great spiritual pioneer, guided and directed by Almighty God, who brought new truth into the world. What else does a pioneer do? He shows how the new truth may be used for human good so that human beings may be bettered thereby. He brings light into the world, and then opens the eyes of the blind so that they may see the light. That is the method of the pioneer. That is what Joseph Smith did. He came into a world of spiritual darkness and false doctrine.

He displaced false by true doctrine. He taught, above all things, that the Gospel was for the good of man. In earlier days it was taught that man was made for the Gospel of Jesus Christ. That is not true. We were not made for the Gospel; the Gospel was made for us. We are most important to the Lord. The Gospel is a plan for human salvation; for men and women are the most important things upon the face of the earth, the children of God. The plan of salvation is for our good, for our development. In a day when man-made priests taught that many men were doomed to eternal damnation, Joseph Smith taught that the Gospel was for the good of all men, and that only a few will be damned and sent to hell.

NO HELL IN "MORMON" THEOLOGY

There is really no hell in "Mormon" theology. I have heard of something worse than hell. Do you know what it is? In the life to come I shall be judged according to my deeds, and my brother who has done better than I will be placed higher and I lower. Throughout all eternity I may be thinking that I might have been up there had I lived a better life. There is no burning hell. That is an idle tale and a shameful insult to Almighty God. God loves us all, and will bless us all. The sinner will receive blessings far beyond his comprehension; but those who do best will be placed highest, and those who do less worthily will be placed lower. The remorse and regret of those who have not done their best will be like unto hell, or worse. That is a sober thought for Latter-day Saints to consider. Everything I do, day by day, will count against me or for me in the hereafter. To-day I am building the future. To-day is made up of all yesterdays. To-day is the promise of all the days to come. Day after day makes up the years, and day by day we live our lives, and day by day do we provide our place in the Kingdom of God.

That sober thought should be with Latter-day Saints at all times. Do not be afraid of eternal fire, or of devils sticking spikes into human flesh. I was brought up to believe that. I was not born in the "Mormon" Church, but I grew up in the Lutheran Church. In my school book, which I had to study every day, was a picture of the devil sticking a trident into the sinner. I did not think God should do such things. But, now I understand. By God's help I save myself. I am the maker of my destiny. God has laid out the plan and assists me, and multiplies His blessings upon my head, but unless I do my part I cannot be saved as fully as otherwise would be the case.

What a bright light such a doctrine was in the days of Joseph Smith! No one understood it; no one preached it. Everybody had forgotten it. "We can be saved by faith," said the preachers of that day; the "Mormon" Prophet said, "No! Faith and works together are required to save you."

Joseph Smith was a pioneer. He conquered a spiritual wilderness so great that it is difficult to understand it in our day. When he lived, the churches taught that only that which we did in life determined our salvation; that after earth-life was over there was no more hope. But Joseph Smith taught a new mercy of God; that after death man may still repent, and that some of the mistakes made upon this earth may be atoned for in the hereafter. Then he laid before the world the great principle of salvation for the dead.

I am quite sure that the Latter-day Saints of Berlin understand this important Gospel principle. God's work requires that all men be saved if it be possible, and that those who have not heard the Gospel on this side may hear it on the other side, after death, and that those who have sinned in this life may repent in the life to come. It is a well-known doctrine to the Latter-day Saints, but it was a tremendous, new doctrine in the days of the Prophet Joseph Smith. He came as a pioneer, with new light, new truth, for the good of man.

SEEKING OUT OUR GENEALOGIES

Now, my question in connection with this doctrine is, as I stand before the members of the Church in this great city, whether all are doing their duty by their dead? Are we seeking out our genealogies? Are we sending the names of our dead to the temples so that the ordinances that belong to earth may be performed for the dead? Are we continuing the great work that the Lord began in the heavens before the earth was? And, I would like to say to you my brethren and sisters in these branches, that work in behalf of the dead will bring great blessings to those who undertake it, and that we as Latter-day Saints cannot afford to neglect this important work. I bear to you the testimony that spiritual power and joy accompany work for the dead.

The Church of Jesus Christ of Latter-day Saints is a pioneer Church. It delights in bringing new light into a darkened world. It delights in taking old truths and making them new in usefulness for man. True Latter-day Saints desire to be pioneers, who make the world better for their lives. The lesson of the occasion eighty-five years ago to-day is that our mission is to bring light into the world, and that we must cultivate faith and courage sufficient to do pioneer work.

If we can only acquire faith, my brethren and sisters, and add courage to it, developing an active, obedient faith, the Lord will bless us mightily, and all that we desire will be given us. Joy and happiness, prosperity and a new contentment will be our portion. May we all be such pioneers for light and truth and obedience.

May this strong country, Germany, which just now is going through a difficult period, its leaders and people turn their hearts

towards the simple principles of the Gospel of Jesus Christ! Only in them will peace and happiness be found. Prosperity will not come by dividing the wealth of the world among all people. Prosperity will not even come when everybody has work to do. Something more determines prosperity. Men must have faith in God, must work together unselfishly, must love one another. Men must love truth more than anything else. Upon these and similar principles only can prosperity be won for this or any other country; and we, a small group in this great city must, as Sister Widtsoe has said, set an example by which our influence will go from man to man, from woman to woman, until the whole mass of men and women will be leavened by truth.

FUTURE OF THE CHURCH IN EUROPE

Now, a few words about conditions within the Church in this land. We have been here quite a long time. I shook hands with several men here to-night who said that they had been in the Church for many years. I asked one man: "Are you a member of the Church?" He smiled and said: "Yes, for twenty-three years." And I commented, "Then you have learned a great deal about the Church," to which he answered, "I have, I know a great deal about it, but there is yet much to learn." Members of the Church must ever learn, for that is the spirit of the Priesthood.

What is the destiny of the Church in Germany? The Lord has spoken, and said: "There is no need now, any longer, of gathering my people into one place, let my people decide where to live." It was the Lord's will that the United States should put up a wall against emigration. Let us not be deceived. The Spirit of God acting upon the Congress of the United States led to the action. There must be a reason for it; and it seems clear enough. At first the people of the Lord had to be brought together to give them strength. The prophecies of old have been fulfilled. We have become well known and strong. Now our duty is to spread over the earth. It was not enough to conquer the great deserts of Western America; we must conquer the whole world. Place by place we must teach the Gospel of the Lord Jesus Christ, by living examples in every place, to humankind.

We still have the right, if we desire, to go to America. There is no force used in the Church of Jesus Christ; but many of you have your missions here. You are missionaries in the cause of Christ. You men, women, and children, are called of God to be here. If you desire to go somewhere else you have the right to do so, but if the way be closed it means that the call has come to you to remain here, to build up the Church, and to teach the Gospel to the German people.

(Continued on page 635)

THURSDAY, SEPTEMBER 29, 1932

EDITORIAL

A CALL TO SERVICE

THE world-wide depression has brought a challenging call to the members of the Church in these lands. Will you heed it?

The Church is suffering as everybody else from the cloud of economic and social disturbance which hangs over the earth. The Latter-day Saints who have so gladly sacrificed to keep missionaries in the field are no longer able to maintain as many as formerly. For example, at the present writing there are in Great Britain fewer than forty per cent. of the number of missionaries present eighteen months ago. This means a slowing up of our proselyting efforts unless compensatory means are devised.

Meanwhile, many of our European members, in common with people everywhere, are suffering from unemployment. Time hangs heavily upon the hands of those used to daily industry. Does not this point the way to at least a partial solution of the present missionary problem?

Let every unemployed member place a portion of his time, as far as may be lawful, at the unpaid disposal of the missionary needs of the day. Let each regularly full-time missionary take out with him daily a local member to help in tracting, conversing and conducting meetings. If the local member can not go out every day, there may be a rotation of local assistance even to the extent of using a different local companion each day of the week, repeating the order as far as possible every week. Moreover, there would be no objection to having two local men or two local women go out as missionaries. The necessary instructions would soon be learned. If the local members would heed this call to service and meet this issue, our effective missionary organization would be doubled or more over night. Those who volunteer for such work will receive a missionary call from the mission president, and full, formal credit for the work done upon the granting of the release.

Such assistance need not be confined to the unemployed. Many of those who are fortunate enough to have employment could well devote an evening or two a week, in addition to the regular meetings, in proselyting efforts by visiting investigators and assisting at street or cottage meetings. There is work for all to do. And do not forget, that the first duty resting upon the Church, that is upon you and me, is to preach the Gospel to all the world.

Local members need not feel hesitant about volunteering for such work. Whoever enters the waters of baptism with a sincere heart, and thereafter tries to keep the commandments of the Lord, has a claim upon divine assistance whenever engaged in the sacred labours of the latter-day cause. The spirit of the Lord will strengthen and guide the weak as well as the strong, and magnify for good the humblest effort. Read the promise of the Lord :

And as you shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth to me good, for, behold, the Comforter knoweth all things, and beareth record of the Father and the Son.

Moreover, the local members must be prepared to take over, much more than formerly, the management of the branches, so that the missionaries may be freed for proselyting labours—the labours for which they have been sent out into the world. It is the high ideal of the Church, under divine mandate, that every organized group shall be under the leadership and management of its own members, supervised by the more general authorities of the Church. The time has come for the fuller realization of this ideal in these lands.

The highest joy of which man is capable comes from active participation in the activities conducted for the salvation of mankind, under the programme of the plan of salvation. The crust of bread is sweeter, the clouds more silvery, human hearts more lovable, life richer, to him who so engages in the greatest work of earth—the work of the ages. The call has come! Will you heed it, and taste the sweet fruit that follows?

Read below the ringing sermon by Elder George F. Richards, beloved former president of the European Mission. There is unused power among us. No one has plumbed the depths of his own soul, of his own powers, hence few have drunk to the full of the cup of happiness offered by the restored Gospel of Jesus Christ.

This is a call to service, for you!—W.

LOCAL SAINTS AS MISSIONARIES

ELDER GEORGE F. RICHARDS
OF THE COUNCIL OF THE TWELVE

SOME of the presidents told us in our meeting with them a few days ago that they were using the local brethren and sisters, some in one way and some in another. In the closing remarks of President Hinckley of the California Mission, who has just addressed us, he said he expected the branches in his mission to furnish a hundred local people to assist in this work. I want to relate to you a little experience I had in presiding over the European Mis-

sion during the World War. I was there from August of 1916 until July of 1919. During that time in the British Mission the number of missionaries from home was reduced from seventy-five to seven, including those who were in the mission headquarters. We had seventy-five branches that had formerly been presided over almost universally by Elders from home. Those were now presided over by local men. Men who were able to bear arms had been drafted into the service, and those who were not entered the factories for the manufacture of munitions of war. There were very few men left at home. We called as missionaries young men who were not old enough to bear arms.

When I left that mission there were twenty-two local brethren labouring in the manner referred to, some of them giving part time, presiding over districts or branches, others giving their entire time as missionaries. We called into the service young women and married women, and at one time, as I remember it, we had three hundred and seventy-five of these good sisters working. They rendered their reports to mission headquarters the same as the missionaries had done who were from home. They distributed tracts, they held cottage meetings, loaned books, and did all the work that regular missionaries did. The result was that these missionaries were more faithful than ever before. The tithing of the British Mission just about doubled itself in three years. We had almost as many baptisms as had been the case when we had seventy-five or more missionaries in the field.

It shows what can be done with these local men and women in the world. They are just the same kind of people as we have here in the stakes and wards. In every nation he that fears God and works righteousness is approved of Him. I see no reason why men and women in the mission field should not labour in the Church as missionaries or in any other capacity where they are needed, just as well as the people in organized wards and stakes. They are doing it in some places. There are some missionaries called from one mission to another. Why not the mission supply its quota of missionaries and send them out into other missions? These lady missionaries are doing a splendid work in all the missions where they are used. There are ladies locally who are just as efficient as those who go from the stakes, and are willing and could be used to advantage if we would make use of them.

I remember two years ago when I was going through the Canadian Mission with President Hart, at Hamilton we called for volunteer lady missionaries to accompany those who were there from Zion. Instead of sending out two lady missionaries from Zion who were there at such great expense, it was suggested that we take one of these lady missionaries and a local missionary, and have two sets of missionaries where formerly we had but one. Several sisters volunteered. We blessed these people and set them apart and we have reports that a splendid work was ac-

complished by those local sisters. Why can we not do this, and double the number of missionaries? Suppose a woman cannot give all her time, if one sister would go out one day and another another day, if it took seven sisters to do a week's work along the side of a regular missionary, the work would be accomplished. Why not do the same with our brethren?

I heard an Elder reporting his mission recently who said he tried out the plan of taking a little boy and giving him a tract and letting him lead up to the doors of homes, and it had a splendid effect. They would not shut the door on him or deny him. They would hear what he had to say, and his message would be an introduction for the missionary. I say that in that case the little boy was the equal of the Elder from home. When they go into a home there is no need for two Elders from Zion in that home to preach the Gospel, one can do all the talking; all he needs is a companion and a witness, and here we have one.

There are ways and means, and I believe that God expects us to be thoughtful men who have charge of this work in the mission field and at home. I think we can perhaps do better than we have been doing, and, brethren and sisters, all this means that we wash our hands clean of the blood of this generation, for we are as watchmen upon the towers. Our responsibility is to warn the wicked and to call them to repentance and to preach this Gospel of the kingdom to those who are in spiritual darkness.

A wonderful work is being accomplished. May God be praised for it and the saints for the work they have done, and may this work go forward to the entire satisfaction of the Lord, I pray in the name of Jesus Christ. Amen.—(From an address at the 102nd Annual Conference of the Church, April 8th, 1932.)

THE MESSAGE OF THE PIONEERS

(Concluded from page 631)

Only one-third as many people as are here to-night entered the Salt Lake Valley eighty-five years ago to-night. Yet from that handful of people has grown a multitude. So from this handful of people in Berlin a multitude may grow. How shall that be done? Shall it be accomplished by having Elders come continually from America? The time will come when we shall not have many Elders from America. They will all be needed there among the 120 or 130 millions of people in America who have not yet been taught the Gospel. The time will come when the young men here of local origin will have to go on missions here. Brother Hoppe, our district president here, is a German. He has never been in America. He knows the Gospel, and he is just as capable as an American missionary.

You understand what I mean. If we are to work out the

purposes of the Almighty, we must learn how to look after ourselves, under the guidance of the authorities of the Church. Can we do that? Have we faith enough? Have we courage enough? Have we understanding enough?

LOCAL BRANCH GOVERNMENT

I came to Germany to get my higher education. There is plenty of intelligence in Germany. Now let the German members prepare to look after the affairs of the Church in Germany, under the direction of the authority of the Priesthood. Two fundamental principles of life in the Church of Jesus Christ are self-government, and self-support. We must learn to govern ourselves. We must learn to support ourselves. Suppose Brother Budge and all of these Elders were taken to America, what would happen to you here? Could you men look after these branches? Have you faith enough to do it? Have you courage enough to do it? Have you kindness enough to do it? Would you be able to love those over whom you preside, or would you be like great kings ruling over them, rather than humble sons of God, loving them? Remember that he who rules must serve! He who is greatest must be the servant of all. That is a first principle of government. Any man who accepts office in the Church of Christ and does not do his work in humility and love for his fellow-men is not pleasing to his Heavenly Father. He cannot serve. Service is the beginning of government in humility. Now, could you, if all the Elders were taken away, could you men look after the affairs of these branches? I think you could. I am sure you could. But you could do it only if you have the spirit of the pioneers, with faith and trust in God, the courage to obey and willingness to give all that you have for the cause of Christ.

These are simple principles, but upon such principles the Lord built the heavens and the earth.

Suppose all of the missionary Elders were taken away, and you sisters had to be directed in your Church activities by the men of this branch, could you support them? Could you speak well of them, pray for them? Could you do it? Could you brethren deal fairly and helpfully with the sisters? Could you altogether make gossip cease and love prevail? As soon as you can do that, my brethren and sisters, the Lord in His infinite power will give you the opportunities that you now desire. The time is coming when we shall have more and larger Church organizations in this country, self-governing organizations, under the direction of the authority of the Church, like the wards and stakes of Zion. As we grow in numbers why shouldn't we have stakes of Zion here and elsewhere in Europe? When we are ready, and when the Lord knows that the time is ripe, we may have stakes and wards of Zion here, and bishops and stake presidents. Doctor Budge, you know, has been a stake president for many years. It is a

very high and dignified calling in the Church. There may be men in this congregation who, if they will develop faith and obedience, could serve in such positions in the organizations over here. Meanwhile, the branches of the missions are organized after the pattern of wards, and offer all the opportunities that can be used comfortably.

NO STANDING STILL IN THE GOSPEL

You see, there is always hope for Latter-day Saints; always a possibility of progress. There is no standing still in the Gospel of Jesus Christ. When Sister Widtsoe said that we must grow every day, she simply stated the fundamental law of the Gospel of Jesus Christ. Indeed, a person who stands still is not a Latter-day Saint. Shall we ever have a temple here? That question has been asked me. From what I have said can you answer that question? Why shouldn't we have a temple in Germany? After we get enough people of sufficient faith; and if they are otherwise worthy, certainly they will receive all of the blessings that belong to the Church of Christ. No selected group of people in this Church, living in America, will receive all of the blessings of the Gospel. When the saints of God become pure in heart, they make Zion wherever they are. When the Latter-day Saints forget themselves, and love their fellowmen, they make Zion whether on this side or the other side of the Atlantic, in Asia, or on the islands of the sea. Zion is not a piece of land, Zion is the name of a city, the new Jerusalem. Zion is the name of the American Continent. The Zion that means the Church of God is wherever the pure in heart are found; and we are striving here in Germany to build that Zion. That is our problem, and we can never build it until all of us here seek the Lord in faith, righteousness and obedience.

Trust the Lord. A man never made a mistake when he trusted the Lord. Our Father in Heaven owns the heavens and the earth. He owns the wealth of the world. He can give. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." That is the thought that needs to be with all Latter-day Saints, as it was with the great man of hundreds of years ago who first spoke these words.

I look with much satisfaction upon the work in these lands. Our progress seems to be slow, but it is noticeable. The Lord is with us. Our numbers are increasing. I believe that our faith is increasing. President Budge was telling me to-day and yesterday about the faithfulness of the people under his jurisdiction, and I congratulate you upon it. The German saints are among the most faithful in the Church. May the Lord bless you for your devotion.

I bear testimony to the truth of the Gospel of Jesus Christ. The Lord lives; and He has power. He knows us, His children,

and He loves us, and His plan is for our good. None is forgotten by God. I bear testimony to you that Jesus Christ is the Son of God, who came to earth in fulfillment of the great plan of salvation. This is His Church, not Joseph Smith's Church, not Brigham Young's, not Brother Budge's, but it is the Church of Jesus Christ. And I bear testimony to you that Joseph Smith was a prophet of God. He spoke with God; and spoke to humanity under inspiration. The heavens were opened before him. The visions of eternity were his. He restored the original Gospel. I bear testimony to this, and to the power, authority and reality of the Priesthood of Almighty God. I pray God to bless you, and to be with you. With such authority as I possess, in the name of the Lord Jesus Christ I do bless you with faith, the power to endure, with new understanding, with new hope, with greater joy in life, and with the promise of eternal life, if you will do your part as I must do my part to obey the simple commandments of the Lord Jesus Christ. God bless you, and be with you forever through His Holy Spirit, I pray in the name of the Lord Jesus Christ. Amen.

WELSH DISTRICT CONFERENCE

ONCE again the Latter-day Saints of the Welsh District assembled with their many friends at Miners' Hall, Merthyr Tydfil, on September 4th, for the purpose of hearing the word of God from the lips of our Father's chosen servants. The occasion had been eagerly anticipated for some time, and all expectations were fully realized by the pleasant association and timely admonition received.

After the usual preliminary programme and administration of the Sacrament in the morning session, the congregation separated for instruction, the Priesthood being addressed by President Douglas and Patriarch Wallis, and the women by Sister Douglas and Sister Wallis.

During the afternoon meeting assigned talks were given by the travelling Elders of the District on related phases of the general theme, "The Gospel is Practical." Many appropriate musical selections were woven into the programme, emphasizing the subject matter of the speakers. The numerous favourable comments made by members of the audience, testified to the keen interest and strict attention which attended the service.

An intense publicity campaign previos to the conference, was amply justified when nearly 800 people crowded into the hall for the final and evening meeting. President Widtsoe, speaking first, explained the truths of "Mormonism" and ably demonstrated their importance in individual and group life. President Douglas discoursed upon the importance of the Bible, the perfect organization of the Church, and finished with a powerful plea for

an investigation of the Gospel. Bishop Wallis, the concluding speaker, dwelt on the doctrines and history of the Church, and cited newspaper reports and statistics to show the "fruits of 'Mormonism.'"

The evening was enriched by the presence of Madam Gill, Eisteddfodic winner, and the Aberman Girls' Choir of sixty voices, who each rendered beautiful selections between the addresses.

President Donald K. Ipson, who presided at all of the meetings, read a statistical report in which, among other things, he stated: "During the period from February 20th to August 20th, 1932, 14 converts had been admitted into the Church; 39 copies of the Book of Mormon, 1,671 pamphlets and 53,501 tracts have all been distributed. Travelling Elders labouring in the district, generally six in number, have spent 1,401 hours tracting from door to door, 1,082 hours visiting investigators, and a sum total of 9,902 hours have been spent in missionary activity. A commendable increase in the payment of both tithes and fast offerings has also been noted."

Visible results of the conference are expected in the very near future, as many prominent people of the region were in attendance, and they were undoubtedly impressed by the force and spirit of the occasion. Mission authorities and missionaries present were: President John A. Widtsoe, and Patriarch and Sister James H. Wallis of the European Mission; President James H. Douglas, Sister Rintia P. Douglas and Elder Percy L. Matthews of the British Mission; Elder Elwood Corry, president of the Birmingham District; Elder W. Burke Jones of the Bristol District, and the following Elders of the Welsh District; President Donald K. Ipson, Osborn M. Vance, Frank R. Miller, T. Taylor Cannon, Vern R. Butcher and Hugh D. Higgins.

VERN R. BUTCHER, Clerk of Conference.

FROM THE MISSION FIELD

Releases and Departures: Elder Abner W. Snarr of the Bristol and Birmingham Districts was released from his labours in the British Mission on September 17th, and sailed for his home in America aboard the *Manhattan*, September 22nd.

Doings in the Districts: *Newcastle*—Thirty members of the Middlesborough Branch Primary formed an excursion to Redcar Beach September 3rd. Refreshments and contests featured the day's activities.

A baptismal service was held in the Sunderland chapel, September 5th, during which Elder Clifford G. Green baptized four applicants. Confirmation was effected the same day.

Norwich--Elder Eric J. Seach and local Elders Frederick Tuttle and C. Hubert Ives baptized four persons in the Norwich font on Sunday, August 28th. The new members were confirmed the same evening.

Nottingham—Six persons were baptized at a service conducted in the Eastwood Baths by President Marlow V. Wootton and Elder Kenneth M. Wheelwright. Confirmation took place the same evening.

Welsh—A well-planned M. I. A. social was successfully carried out by the Pontypool Branch, September 12th. Lively games, interspersed with real Welsh community singing, kept the enthusiasm of all the participants at a high ebb. Tempting refreshments in large quantities concluded a delightful evening's entertainment.

THE FAITH OF CHRIST'S FREEMEN

THOMAS CURTIS CLARK

OUR faith is not in dead saints' bones,
 In altars of vain sacrifice ;
 Nor is it in the stately stones
 That rise in beauty towards the skies.

Our faith is in the Christ who walks
 With men to-day, in street and mart ;
 The constant Friend who thinks and talks
 With those who seek Him with the heart.

We would not spurn the ancient lore,
 The prophet's word or psalmist's prayer ;
 But lo ! our Leader goes before,
 To-morrow's battle to prepare.

His Gospel calls for living men,
 With singing blood and minds alert ;
 Strong men, who fall to rise again,
 Who strive and bleed, with courage girt.

We serve no God whose work is done,
 Who rests within His firmament :
 Our God, His labours but begun,
 Toils evermore, with power unspent.

God was and is and e'er shall be ;
 Christ lived and loved—and loves us still ;
 And man goes forward, proud and free,
 God's present purpose to fulfill.

—*The Christian Century* (Chicago).

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